Socialism and Social Reform.

DEBS' vote in 1900 was 85,000. The vote for the Socialist candidates for State officers and members of Congress in 1902 was considerably over 400,000, despite the fact that there does not seem to have been any especial effort made by the Socialists in 1902 to poll a big vote. The Socialist wave this year has swept all over the country. That party's candidate for governor of Massachusetts polled 34,000 votes. A good showing was made in Pennsylvania, Wisconsin, Indiana, Minnesota, California, and other states for Socialist candidates for State, municipal or congressional offices. Chicago gave a 12,000 vote to the Socialists. They had a large poll in Cleveland, Cincinnati, Toledo, Evansville, Covington, Minneapolis, St. Paul, and many other cities. In the legislatures of many of the States the Socialists will have members. They will be found in boards of aldermen, and some of the members of Congress, alarmed at the showing which this species of radicalism has made in their districts, will undoubtedly be found to lean to the Socialist side.

It is evident that Socialism is to figure with great prominence in the presidential canvass of 1904. If they put up a candidate with the eloquence and magnetism of Debs, the nominee of 1900, they will probably be able to poll a larger vote than any minor party has yet rolled up. Populism has disappeared, and Socialism will be the third party of two years hence.

We have taken the above figures from the St. Louis *Globe-Democrat* of Nov. 22nd, a journal which considers Socialism as purely a partisan political force. But it is more than that. It is a strong economic, polity which in every civilized country in the world is organizing the wage-workers into a class-conscious body, determined to carry out its program by taking possession of the public powers.

It is to-day the most wide-spread political party in the world. *La Revue Socialiste* recently (Feb.) gave the following statement of votes cast by Socialists in successive elections in various countries:

Austria, in 1895, 90,000 votes; 1897, 750,000; 1900, 1,000,000.

France, 1885, 30,000; 1888, 91,000; 1893, 590,000; 1898, 1,000,000.

Denmark, 1872, 315; 1884, 6,805; 1887, 8,408; 1890, 17,232; 1892, 20,098; 1895, 25,019; 1898, 32,000.

Great Britain, 1895, 55,000; 1900, 100,000.

Italy, 1893, 20,000; 1895, 76,400; 1897, 134,946.

(The Review, Vol. IX, No. 47. St. Louis, Mo., December 4, 1902.)

United States, 1890, 13,704; 1892, 21,562; 1896, 36,275; 1900, 140,000. (This vote did not go entirely to Debs, as the party was split.)

Servia, 1895, 50,000.

Spain, 1893, 7,000; 1895, 14,800; 1897, 28,000.

Switzerland, 1890, 13,500; 1898, 29,822; 1896, 36,468.

Belgium, 1894, 334,500; 1898, 534,324.

Germany, 1867, 30,000; 1871, 101,927; 1874, 351,670; 1877, 486,-843; 1878, 437,158; 1881, 311,961; 1884, 599,990; 1887, 763,128; 1890, 1,427,298; 1893, 1,786,738; 1898, 2,125,000.

The editor of the *Revue* furthermore gave it as his honest opinion that the number of Socialist men who live in other countries or are prevented by political conditions or economic pressure from voting with the party, would swell the grand total to 8,000,000.

"It is a party," says Father Poland (Socialism: Its Economic Aspect, p. 5) "that knows no fatherland, as it knows no mother-tongue. It has cut itself free from all the prejudices of language and of traditional methods in government."

Its fundamental principle was laid down by Carl Marx more than thirty years ago as the one necessary condition for the true economic social reconstruction. It is the abolition of private capital, i. e., capital in the active sense, applied to production. "The final object of Socialism is to do away with private capital as applied to every industry, thus to do away with competition; and to substitute for competition a collective ownership of all the means and instruments of production." (Poland, l. c.)

This end present-day Socialism hopes to arrive at, not by violence, but by a majority of votes.

While there is hardly any danger of a permanent institution of Socialism, because it is in open contradiction with the indestructible instincts and tendencies of human nature, being "opposed to the natural rights of every individual human being, perverting the true purpose of the State, and rendering the peaceful development of social life impossible" (words of Leo XIII. in his encyclical on the Condition of Labor); the growth of the movement clearly involves grave dangers to society, and it becomes the duty of every well-meaning and enlightened citizen to neutralize its nefarious agitation by working earnestly, each in his sphere, for social reform.

To show how this can be done, we will reproduce some pertinent passages from Fr. Cathrein's splendid Moral Philosophy.*)

*) Kathrein's chapter on Socialism has been Englished by the Rev. James Conway, S. J., and published by Benziger Brothers. We recommend it, as well as Fr. Poland's brochure, Socialism: Its Economic Aspect, (B. Herder), to every student of this burning question.

"A social life worthy of a human being must be secured for even the lowest of the laboring classes. For this end it is necessary not only that he receive sufficient wages, but also that sufficient regard be had for his life and health, and therefore that his strength be not overtaxed by immoderate labor. He must be treated not only with fairness, but also with love and consideration. Finally, he must have the assurance that in case of misfortune or ill-health he be not abandoned or cast into the street. And since in our days personal efforts and private charity are by no means sufficient, public authority must, by suitable legislation, take the necessary measures for this end. The social reform must aim at such a state of things that the humblest laborer may entertain a well-founded hope by industry and economy to better his condition and gradually rise to a higher social standing."

"The institution and promotion of co-operative organizations are the surest and best means to reconcile the claims of the individual with those of society, and thus to bring about harmony between the conflicting elements."

"The most important and indispensable factor in the social reform is the revival of Christianity among all classes of society. Legislative measures may produce the external frame-work of a new social order; but it is only Christianity that can give it life and efficacy. Only on the ground of Christianity can the hostile social elements be brought to a reconciliation.... The widest and most humane legislation will never appease an indolent and grasping mass of laborers. But whence is the laborer to appropriate the virtues of industry and economy? Only from the ever-flowing fountain of living Christianity. How can the laborer be expected to bear the toils and hardships that are inseparable from his state, if he has been led to believe that all hopes and fears in regard to the eternal retribution beyond the grave are childish fancies, and that with this life all shall come to an end?

The revival of Christianity, however, must not be confined to the laborer: it must also extend to the higher and more influential phases of society. In vain will our so-called 'cultured classes' expect Christian patience and resignation from the laborer, while they themselves disregard the laws of Christianity and publicly profess the grossest infidelity. It sounds like irony if the rich preach economy and self-denial to the poor, while they themselves indulge in the most extravagant luxury and dissipation. The wealthy must begin the social reform at home. They must come to the conviction that they have not only rights, but also duties towards the laboring man—duties of justice and duties of charity. They must bear in mind that they have been appointed by God,

as it were, the administrators of their earthly possessions, which should in some way serve for the benefit of all. They should remember that the laborer is not a mere chattel, but a rational being, their brother in Christ, who, in the eyes of God, is equal to the richest and most powerful on earth. It is only this bond of Christian sentiment—of mutual love and reverence between rich and poor, high and low—that can bring about a reconciliation of the social conflicts of our times.

And since the Church is the God-appointed guardian and preserver of the Christian religion, and since she can not fulfil this task unless she is free to exercise all her power and influence, we must demand for the solution of the social problem the perfect freedom of the Church in all her ministrations. Above all we must insist on the full freedom of the Church to exercise her saving influence on the schools, from the common school to the university. Liberalism has caused the schools and universities to alienate the nations from God. Socialism is adopting the same policy for the subversion of the social order; and if the Church is to exert her influence for the salvation of society in our day, she must do so chiefly on the field of education."

The Career of a French State Bishop.

A FLASHLIGHT ON THE POLITICO-ECCLESIASTICAL SITUATION IN FRANCE.

II.

HERE several incidents happened which go to show how wrong it is for Rome to let itself be dragged into such compromises. There was in Paris a wealthy priest of the Diocese of X, Abbé D., author of elementary courses of history, geography, and literature. Together with two of his friends, he had formed a liberal triumvirate. He had succeeded in getting himself appointed honorary canon by the preceding Bishop, whom he was allowed to accompany as theologian to the Vatican Council. As adviser of an infallibilist prelate, he sought the company of the opponents of the dogma and even assisted at the criminal conciliabula of the Palazzo Saviati. Incensed by his conduct, the Bishop, to get rid of him, named him Vicar-General and sent him home. The Chancellor of the Diocese

took his place in Rome. D. vowed to take revenge at the first opportunity. His chance came in the nomination of our hero L. D. approached the new Bishop, and when he had found out with whom he had to deal, he suggested to him to change everything in the Diocese, and above all to get rid of the Chancellor. The newly elected Bishop was the more eager to comply, as he knew the government also had an interest in the matter. Under his predecessors, the Diocese had been the terror of the ministries and even of Louis-Philippe. The government wanted not only to secure a zero as a bishop, or at least one favorable to "opportunism," but it sought to prevent a possible return to the former methods by giving him two new vicars-general and attaching to his heels as private secretary a petty clerk from St. Sulpice, enjoining upon the three to make *tabula rasa* in the Diocese.

Here we have a Bishop, just nominated by the government, a Bishop who ought to love his church as a mother loves her children; but who, upon the spiteful advice and sacrilegious orders of a Masonic clique, consents to demolish the whole administration of a diocese, as yet unknown to him, and to form a new administration from material which, to his own honor be it said, he knew just as little.

Not long before, a joker had announced the day and hour when X, by a geological cataclysm, was to disappear from the face of the earth, and how the neighbors would come frogging in the pond formed over its sunken ruins. The announcement of this ecclesiastical revolution produced a no less sensational effect upon the people of the Diocese.

After his consecration, Msgr. L. came to X, accompanied by his two government vicars, of whom one, M., was a rather light writer, while the other, D., had recently returned from Venezuela; neither had any regular standing in Paris. The imposition of two such vicars was an encroachment on the personal rights of the bishop and a gratuitous insult to the Diocese, since there was no lack of fit persons. Worst of all for the new-comers, the Bishop included, was that none of them had the slightest idea how to administer a diocese.

The installation of the new Bishop was a public scandal. Msgr. L. seemed to have the noisy sympathy of all the enemies of the Church. So far—they said—X. had been ruled only by Ostrogoths, Visigoths, and Saligoths; but now it had a model bishop. The Free-Masons seemed to be particularly pleased. The prefects and sub-prefects did not conceal their pleasure. At the door of the cathedral the prelate was amply extolled as an avatar of all known and unknown virtues; but none of the sycophants followed him into the sanctuary. At a café near by they sealed the bull of

the lay canonization of a living bishop. The ceremonies inside the cathedral were performed in a disorderly manner. All serious-minded people, priests and laymen, felt and confessed that they had assisted at the entrance of revolution into the Church.

If the installation day was not rosy, the following day proved thorny. One man only rose to the height of his task—the Chancellor of the Diocese. For twenty-five years he had belonged to the administration, knew all its branches, and because of his real ability, was held in high esteem. Even before the Bishop had taken possession of his see, he declared to him: "Either they go, or I. If the new vicars are to stay, I will withdraw to my stall as a canon." By this dilemma the Bishop saw himself compelled either to govern with the aid of men who could not even read an account, or to send back the auxiliaries imposed upon him by the government. One of them, M., clearsighted and proud, withdrew willingly. The other, D., quit after a fortnight. The former vicars-general resumed their offices.

This counter-revolution caused no little surprise; it was welcomed by the Diocese which saw its traditions restored. But the Liberals were sadly disappointed. There was also disappointment for the dismissed vicars, who were promised a mitre for their simoniacal malversations; there was disappointment for those abbés who had hoped to fill the new vacancies; there was disappointment for the new Bishop himself, who could not immediately redeem the pledges given to the government for him by his nephews. Only the private secretary remained, and he, by means of a plot, in the course of time, made it possible, to his own profit, that these pledges were redeemed. Apparently, the old faithful clergy remained masters of the situation; in reality there was a *diabolus in machina.* The administration of the Diocese became a net of evil intrigues, the preponderating influence belonging to the wiliest, and the future to the most unscrupulous.

For some years outward peace reigned in the Diocese, while secret intrigues were carried on lustily. From Paris, whither M., the discarded vicar-general, under the promise and in hope of a mitre, had withdrawn, the relations with the Liberal clique were kept up. By his letters he excited them, as Catiline did the conspirators. The Abbé D. had his summer residence at Langty and the Liberals of the Diocese were welcome there. Their visits are no secret. There are still witnesses alive who know of them. The conspirators aimed at the dismissal of the faithful Chancellor and the old vicars, in fact at the removal of anybody and everybody who might be found faithful among the clergy of the Diocese.

Without any outward manifestation, the private secretary had

become the real master of the situation. To be sure, this did not come to pass without some encounters. More than once the vicars had complained of his machinations in favor of the government; more than once the Bishop had reported their complaints to the secretary; but the secretary invariably flew into a passion, reminded the Bishop of the promises made to the government, and threatened to pack his trunk and leave. The Bishop was powerless, he feared to expose himself, so he kept the secretary; but each time he abdicated more and more of his authority. The secretary grew bolder and openly boasted of his arbitrary powers.

Then one of the old vicars retired, and the two remaining intransigents, thoroughly disheartened, made no objection against the nomination of the secretary to the vacant post. Knowing it was a foregone conclusion, they gave their assent in advance. It was a mistake on their part. Having come to X. with the Bishop in 1884, the private secretary arbitrarily assumed the functions of a chaplain at St. Maur; of director of the *Semaine religieuse*, and of titulary canon. Six years later he was able to style himself Vicar-General and Protonotary Apostolic. At the age of thirty he had reached what ordinarily is reserved for veterans of fifty.

[*To be concluded.*]

The Need of Christian Philosophy.

THE recent utterances of President Eliot of Harvard on education, religion, and labor unions remind us of Hamlet's sigh:

"The time is out of joint: O curséd spite
That ever I was born to set it right!"

It is, however, doubtful whether Dr. Eliot is called "to set the time right." He manifestly lacks consistency, and we might advise him with Goethe:

"Mein theurer Freund, ich rath' euch drum:
Zuerst collegium logicum."

A solid religious education and common sense, or rather a sound philosophical training, are necessary for any one who wishes to reform society. Religion and philosophy always go hand in hand, or rather, in the words of Brownson: Religion and philosophy are identical.

In our days, higher education so-called is almost entirely deprived of these two essential elements. That religion is consid-

ered as something superfluous needs no proof. It is a patent fact. The same we may affirm of philosophy, which has lost its popularity in the modern world. A student now-a-days can take a degree of doctor in all branches of learning without ever having looked into the more profound questions of life, without which there is something essential lacking in the education of even the most learned specialist. Since the preparatory course in philosophy was abolished, it has been left to pernicious reading, bad company or chance, with what ideas of right or wrong, man and world, religion and morality, State and society, young men enter upon their career as citizens. (Cfr. 'Een halve Euw,' by Dr. B. van Wyck, Professor of the University of Utrecht, Holland; p. 98). In Germany, where "Wissenschaft" is said to flourish most, we hear the same serious warning. Let us quote some competent authorities. Says Prof. E. Bernheim ('Der Universitätsunterricht und die Erfordernisse der Gegenwart, p. 13): "I am of opinion that the lack of a thorough philosophic training is one of the chief defects of our present intellectual culture."

"In matter of fact there is precious little of philosophical spirit and interest for the *universitas litterarum* to be found in the majority of students."

And Prof. v. Hertling writes ('Das Princip des Katholicismus und die Wissenschaft,' p. 99): "Modern science has to a large extent lost the philosophic spirit."

Christian philosophy alone can cure the diseases that infect modern society. Fortunately a restoration of this philosophy is taking place. The movement headed by Leo XIII. is hailed even outside the Catholic Church. The trustees of the University at Amsterdam, e. g., a few years ago, established a chair of Scholastic philosophy and requested the Dutch episcopate to appoint a priest to fill it. And now every day a Dominican monk expounds the sublime teachings of the "Angel of the Schools" in the capital of Protestant Holland. The Christian Protestants of Holland realize that in the philosophy of the religion of Jesus Christ lies the one and only solution of all the problems that are to-day troubling the minds of men. "Christus crucifixus solutio omnium quaestionum," says St. Bernard. Is Dr. Eliot too proud to admit this?

NOTE-BOOK.

Our readers will remember Secretary Hay's recent circular note to the Powers, protesting against the treatment of the Jews in Roumania. On the 26th ult. Ambassador White was quoted in our daily papers as describing this treatment as "simply monstrous." There are two sides to this question. Dr. Jean Lahovary, former Foreign Minister of Roumania, presents the other one in a brochure just published, 'La question israélite en Roumanie,' of which we find a synopsis in *La Vérité Française*, No. 3401. M. Lahovary begins by showing that the Jews have the same rights in Roumania which they enjoy in the United States, except two, and that they are nowhere persecuted, but prosper to such an extent that many of them are enormously wealthy and the number of their synagogs is almost innumerable. The two rights which are denied them are, first, the right of full citizenship with its accompanying privileges of voting and being eligible for public office, and, secondly, the right of acquiring land. However, these rights are not denied to them for religious, but solely for political and economic reasons. According to the organic law of Roumania only natives can own real estate, and the Jews are nearly all foreigners. Moreover, in Moldavia, where they have chiefly settled, they have almost monopolized commerce and, by taking up mortgages, reduced the farmers to the condition of helots. The exclusion of the Jews from the right of citizenship and the privilege of acquiring land are, therefore, nothing but a measure of self-defence taken by the government to protect the nation against a foreign race which threatens to engulf them and is the main cause for the existing weakness and impoverishment of the masses, especially of the agricultural population. It proceeds from the same motives which impel the United States to exclude the Chinese and to suppress the negroes wherever they threaten to grow too numerous or powerful.

Acting on a request of the German Consul to do something "to suppress and ferret out the traffic in human bodies and souls carried on in Europe and here through procurers or agents," the police of Philadelphia have recently, as our readers know from the daily papers, made a sweeping raid on nineteen houses of ill-fame in the residence portion of that city. They arrested fifty-one men and 113 women, mostly girls in short dresses, apparently under fifteen years of age. The investigation now in progress seems to prove that there is an organized "gang" sending young, innocent females from all parts of Europe to New York, Baltimore, Philadelphia, and Pittsburg, for immoral purposes. Most of the proprietors of said places have Jewish names, and Rabbi Krauskopf of Philadelphia took an active part in the proceedings against them. It developed so far, that a "syndicate" of Jews operates systematically for "supplying" a chain of houses of ill-fame

in American cities with innocent women from all parts of Europe on a "business basis," practically selling these unfortunates to a life of shame.

In Vienna, Austria, it was known for twenty years or more, that an organized traffic in women was carried on in the Empire for the shipment of "supplies" to houses of prostitution in Roumania, Bulgaria, and the Turkish provinces; but notwithstanding the activity of the Austrian police, little could be done for the suppression of that infamous business, as international complications made success almost impossible. Many a pretty girl disappeared mysteriously from her home, whose movements could be traced on the road to Bucharest for example, but—no farther, and she was never heard of again. Evidently this syndicate has now included the United States of America in its field of operations.

But what should be said of the moral condition of a city where such institutions can flourish right under the eyes of the police, so to say? The nineteen raided houses are located in the residence section of Philadelphia, and the inmates were mostly "girls in short dresses, apparently under 15 years of age!!"

It will never do to charge the existence and patronage of Philadelphia houses of ill-fame to the "foreign element" of the population. Philadelphia prides itself on being the most "American" of the large cities of the Union, and while it contains a large number of foreign-born people, a comparatively small portion of these is financially able to indulge in the luxuries of a "sporting life." So the main support of these institutions of shame must come from the "natives."

Judging from the results of that police raid, the numerous missionaries sent out from Philadelphia for the conversion of the "savages" in the Philippine Islands, could find fit subjects for their work for many years much nearer home, since, according to all accounts, houses of prostitution were an unknown "industry" in the islands before the American occupancy.

We learn from the Rome correspondent of the Associated Press that "the decision of the Propaganda regarding the appointment of a new archbishop for Chicago to fill the vacancy caused by the death of Archbishop Feehan, has been postponed, principally on account of objections received from several American bishops concerning the doctrines held by Bishop Spalding."

If such objections have been lodged, they can not have surprised those members of the Sacred Congregation who are readers of THE REVIEW.

For the rest, Msgr. Keane was promoted to Dubuque despite the fact that he held and championed doctrines so objectionable as to elicit an Apostolic Brief in condemnation.

It is asserted in a Rome despatch to the Chicago *Tribune* (Nov. 33rd) and other papers that Msgr. Sbarretti's appointment to Canada was made by the Holy Father in complete opposition to the Ireland faction, who got his mission to Manila revoked on the ground "that he was not persona grata at Washington," and who

strenuously worked for his "complete removal from the scene of American affairs."

We see no motive for such opposition, since Msgr. Sbaretti, so far as the public is aware, has never done anything to provoke the opposition of Archbishop Ireland or his friends, but has diplomatically avoided taking sides in all recent controversies.

At the recent banquet of the Minnesota Society, Archbishop Ireland expressed the belief that Canada eventually will pass under the dominion of the United States, and that the transition will come without conquest or war. This prediction has greatly diminished the respect of Canadians for the prophetic power of our famous episcopal politician. Among the comments it has elicited from the American Catholic journals friendly to the "Pauline Prelate," this from the *Intermountain Catholic*, of Salt Lake City, (No. 8) is probably the most curious:

"Instead of giving tongue to flights of fancy and stimulating unhealthy desire for American expansion, how much better could Archbishop Ireland turn sober words toward improving our arid lands by irrigation, thereby making it possible for Americans to raise crops and erect homes upon American territory. Archbishop Ireland is a great temperance apostle, an insistent advocate of the beneficence of cold water. Why not urge its generous use in enriching the soil as well as curing the evil of strong drink? We need water in this western country, and we need it more than we need Canada."

The *Sacred Heart Review* (No. 21) quotes from an unnamed (why not give the sources of your quotations, cher confrère?) Protestant paper some significant incidents bearing on the Chicago Parliament of Religions. It seems that several of the exponents at that gathering of non-Christian Oriental religions have already come to a bad end. "The gentleman with a red fez who spoke so glowingly of Mohammedanism, its virtues and its philosophy, was, when last heard of, in a New York jail, for practising upon the credulity of silly admirers and living by petty swindling. The picturesque philosopher in a yellow turban and flowing robes whom we used to meet at every turn of the World's Fair under an assumed name, enjoyed his beefsteak as well as any of his hosts in Chicago, and then went back to India to lie about the thousands of converts to vegetarianism made on Wabash Avenue and Ashland Boulevard. Well, he is dead and all his crooked career has come to a final stop. And now Mozoomdar, another of these picturesque Orientals, has given up the attempt to reform Hinduism, and with a sorrowful farewell betakes himself to the high hills to die there."

We read in the *Pittsburg Observer* (No. 25): "It is desired from Rome that the Rt. Rev. Denis J. O'Connell, formerly Rector of the American College there, should be elected vice-president of the (Catholic) University, so that in the event of the transfer, in

the near future, of Bishop Conaty to some other sphere of episcopal activity, Msgr. O'Connell would succeed him as Rector in Washington."

Who can it be in Rome that desires the complete downfall of our Catholic University? For to foist upon it as rector a man of the reputation and antecedents of Msgr. Denis O'Connell, whom the Pope himself found it neccessary to remove from the directorship of the American College, and who more than any other living person bears the stigma of "Americanism," would most undoubtedly spell the utter ruin of an institution which is just barely recovering from the imprudences of a Keane and a Bouquillon. We sincerely hope the Roman authorities will not be deceived in this important matter by those who are posing as the friends and supporters, but who are in reality—consciously or unconsciously—the most dangerous enemies of our poor struggling University.

In the *Catholic Union and Times* a priest warns his confratres against a traveling troup of entertainers calling themselves "Fay & Co.," whom he accuses of enticing unwary pastors—for advertising purposes—to performances which have for their stock-in-trade demonology and fortune-telling. Demonology is a terrible charge, and we do not know whether the reverend correspondent could substantiate it if hard pressed; yet there seems to be no doubt that "Fay & Co." are a suspicious aggregation, and as THE REVIEW goes to clergymen all over the country, we thought it our duty to make a note of this well-meant warning.

The "Rev." J. M. Caldwell, pastor of the Union Avenue Methodist Church, Chicago, has achieved ephemeral notoriety (cfr. Chicago *Tribune* of Nov. 19th) by introducing a brass-band in his Sunday services. It is to be feared, however, that even brass-bands with pretty girl players will not fill the empty Protestant meeting-houses.

The Chicago *Inter-Ocean* recently expressed the opinion that the diminished church attendance of which practically all the Protestant sects complain, is attributable to the preachers. The N. Y. *Sun* does not share this view. "If the people are earnest in their religious belief and crave spiritual food"—it says (Nov. 16th)—"they are not critical of the preacher, so long as he is in earnest like themselves. When they set to carping at his sermons, it is a sign that they are not hungry for the food. In times of religious revival the humblest, the plainest preacher inspired by an ardent faith, is eloquent enough for them. If there is in their hearts the demand, the supply is sure to come. At the time of the Great Awakening in 1857, the preachers in New York were not abler men than their successors are now, and not greater pulpit orators, but the fire of religious belief in them kindled a responsive flame of religious emotion in the hearts of the people,

for the crowds who listened to their appeals were already burning with a desire for the word of salvation."

There is truth in these observations. The real fault is doubtless absence of religious faith both in the pulpit and in the people who ought to fill the pews. And the *Sun* rightly concludes:

"Only when men really believe in the world to come and that all other profit is a snare and a delusion so long as they lose their souls in its pursuit, will the churches be as thronged as are the marts of trade and the stock-exchanges."

A recent editorial in the Chicago *Chronicle* regarding vaccination says: "The people who believe in vaccination insist that their children shall not be put in peril by the presence of unvaccinated children." The ridiculous fallacy of this "argument" has been so often shown that, but for the fact that it is persistently disregarded, it would be unnecessary to mention it. If vaccination protects against smallpox, why are those thus protected afraid to associate with the unvaccinated? If vaccination is effective, they should be in no danger either from the unvaccinated or from contagion from contact with smallpox itself. We find, however, that the much and often vaccinated people are frequently more afraid of the disease than those who are not "protected" by vaccination.

An esteemed contemporary dolefully reports the fact that "the copper-toed boot has passed out of the market." To the scientific mind there is almost as much interest in accounting for this phenomenon as in explaining the extinction of the Great Auk or the Dodo. Our contemporary thinks that the box-toe and the extension sole have taken away the necessity of the metallic reinforcement, and remarks: "The sole put on shoes now-a-days is so thick and the toe-cap so strong that a boy can 'scuff' and kick movable objects with almost as little damage to the shoe as if it were covered with metal."

We doubt whether any pater-familias with a few lusty boys clamoring every ten or fourteen days for a new pair of shoes, will endorse this unlikely theory. We take it that the copper-toed boot of our fathers is too clumsy and boorish for the present generation, which prefers ease and elegance to solid durability.

A clerical subscriber in Illinois writes to THE REVIEW:

Looking through some back numbers of the *New York Medical Journal*, I found the following interesting item in the edition of August 27th, 1898, p. 318:

"Clinical Quackery.—The *Chicago Medical Recorder* for August says that the Roman Catholic Bishop of Augsburg, Germany, has recently made a communication to the clergy of his Diocese on the increasing tendency of the clergy to give advice in cases requiring medical treatment—a practice which he condemns and

charges that it be avoided. The action of this Bishop, says our contemporary, is the more pertinent, since the home of the late Father Kneipp and his successors is within his Diocese. Would that the American clergy, both Catholic and Protestant, might receive a similar rebuke and that their penchant for quack nostrums might be forsworn."

This is certainly wise episcopal legislation (if it be a fact). I know of a case where a child fell and dislocated his knee. Instead of going to a physician, the parents took it to Sister X. in St. Louis, who has the reputation of possessing a "king-cure-all;" the result is a cripple for life. The good Sister gave the mother some salve for "white swelling," where a physician would have at once diagnosed, and very probably healed, a dislocation of the knee. *Ne sutor ultra crepidam!*

"The batch of sermons published in the Monday issues of the New York papers"—says Dr. Lambert in the *Freeman's Journal* (No. 3620),—"affords the psychological student a rare opportunity for the study of the vagaries of the human intellect, and of the itching strenuosity of the preachers to say something odd, whimsical, fantastical, in a word, bizarre. They supply the papers with just the kind of sensational stuff they like to insert in their budget of strange things. A plain sermon instructing the ignorant in the truths of Christianity, or exhorting evil-doers to repentance, would find no place in these papers. It would be too commonplace. What they want is those oratorical, colored-light pyrotechnics wherein the pulpiteer exploits his facility of curious phrase and makes his exposition of Christianity contemptible in the eyes of the serious and thoughtful, and an object of ridicule to the thoughtless and wordly minded."

The same condition of affairs obtains in nearly all our large cities, as a glance at the Monday morning papers will show. Unfortunately, here in St. Louis at least, we occasionally find among the sensational preachers thus reported, a Catholic priest. Dr. Lambert's remarks ought to set these clergymen to thinking.

It is the opinion of Prof. Paul Haupt, Director of the Semitic Department of the Johns Hopkins University and one of the best-known Orientalists in America, that the mines to which King Solomon sent his ships with the servants of King Hiram of Tyre to get precious stones with which to decorate the Temple in Jerusalem, are the mines of Almaden, owned and worked at present by Baron Rothschild of London. These mines are in the Province of Cordova, in southwestern Spain.

There have been ridiculous rumors recently of a Mormon-Catholic alliance in Utah. The facts are these: Senator Kearns, a Catholic, whose term does not expire till 1905, is actually working for the election of the Mormon candidate for Senator Rawlins'

seat, "Apostle" Smoot. The *Intermountain Catholic* justly characterizes this conduct as incongruous and explains it by intimating that Kearns pledged himself to vote for Smoot at the time of his own election, and that he naturally wishes to succeed himself, which can only be done by clearing the way for the election of a Mormon by the legislature just chosen. "Without the Silver King(mine)," significantly adds our contemporary, "Tom Kearns' religion would be a bar to political honor in Utah."

Few writers could invest the tritest of topics with the variety and erudition of Thomas DeQuincey. In his Historical and Critical Essays he treats of secret societies, and at every turn one is amazed as well as surprised at the badinage and scholarship with which the commonplace theme inspires him. "The two best known of all secret societies," says he, "that ever have been, are two most extensive monuments of humbug on the one side and credulity on the other. They divide themselves between the great ancient world and the modern. The great and illustrious humbug of ancient history was the Eleusinian Mysteries. The great and illustrious humbug of modern history, of the history which boasts a present and a future, as well as a past, is Free-Masonry." The great and illustrious humbug of twentieth-century Catholic America, we are tempted to add, is the "Knights of Columbus" with their apery of Masonic hocuspocus.

Commenting on a recent utterance of His Eminence Cardinal Gibbons, on the burning topic of Sunday observance, the N. Y. *Evening Post* (Nov. 3rd) says:

"When Cardinal Gibbons speaks of the deadening effect of the Sunday newspaper he is on surer ground. Waiving for the moment all issues of taste and morality, there is nothing better calculated to soften the brain of a people than indiscriminately to pore over that mass of miscellaneous news, scandal, gossip, and illustration which makes up the Sunday newspaper of to-day. To devour this mess, anaconda-like, leaves a man, as Cardinal Gibbons aptly remarks, fit neither for worship nor for rational recreation."

The four thousand Catholics of Ansonia, Conn., have nearly completed the imposing church structure which they have been rearing for the last thirteen years on the "pay-as-you-go" principle. When the Rev. Joseph Synnott, who has been the pastor of the parish since 1886, bought a site for a new church in August, 1888, it was with the resolve that not a shovelful of earth should be dug and not a stone laid in place which the parish did not have the money to pay. Thus it has taken thirteen years to realize an ambition which could have been gratified a decade earlier, but for the unselfish determination of the debt-loathing pastor. The exterior is now practically finished, and the interior will be complete

and the church ready for occupancy in about two years, it is thought. In all $120,000 has been spent on the building and it is estimated that the further cost will be between $40,000, and $50,000. The "pay-as-you-go" principle recommends itself as one that might be followed more generally in church-building in this country without detriment to the progress of religion.

What the boasted majority of Combes really amounts to, can be seen from a table published by the *Gazette de France*, which shows that the 329 deputies who recently voted to support the government in its anti-Catholic campaign, represented altogether 2,723,111 voters, among eleven million and a half entitled to vote, of whom nine million did vote in the last election. Combes' majority therefore does not even represent one-fourth of the citizenship of France and less than one-third of the votes cast at the last election.

Are the French Catholics coming to their senses at last? Louis Veuillot once said: "It is preferable to be beaten under one's own colors than to be victorious under those of others." Felix Rosnay, in *La Vérité Française* (No. 3340), says about the same when he winds up his discussion of the scheme of concentration prepared by the *Temps* as follows: "Catholics have been too long the dupes of compromises and capitulations to let themselves be caught again by other attempts which, checking the Revolution for one moment, may allow it to burst forth all the fiercer in the next. With a little understanding of their rights and duties, they could not, without annihilating themselves, step on board of this frightful galley of 'Concentration,' where pure and fresh air never enters. For them the true concentration consists in a relentless and merciless fight against any and all the revolutionary elements of a policy that is weakening and disrupting France more and more."

THE REVIEW hopes to see *La Vérité* carry out this program. It will be the only way to save that unhappy country.

The *Catholic Citizen* (Nov. 8th) is authority for the statement that "twenty-two daily newspapers in New England are owned and edited by men of Irish blood." And yet, there is not one daily newspaper (English) in that region which serves the Catholic cause.

The new method of teaching now in vogue in the public schools of New York, as described by the *Sun* of Nov. 16th, spells revolution indeed, for it teaches children to read before they know the alphabet, to write without copy-books, to cipher without the multiplication table, etc. No wonder the question is agitating the minds of the parents and guardians of the rising generation, whether in these up-to-date times children are being as well grounded in the three R's as were the youngsters of former generations.